TRANSLATIONS

FROM

THE ORGANON OF ARISTOTLE.

PRINTED BY SPOTTISWOODE AND CO.
FOR
JAMES THORNTON, OXFORD.

Cambridge: J. HALL AND SON, Trumpington Street.
Dublin: HODGES, FOSTER, AND CO., Grafton Street.
Edinburgh: MACLACHLAN AND STEWART, South Bridge.
London: SIMPKIN, MARSHALL, & CO., Stationers'-Hall Court.

TRANSLATIONS

FROM

THE ORGANON OF ARISTOTLE,

COMPRISING

THOSE SECTIONS OF MAGRATH'S SELECTIONS OFFERED

BY CANDIDATES FOR HONOUR MODERATIONS.

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Oxford:

JAMES THORNTON, HIGH STREET.

1877.

PREFACE.

We have endeavoured in this book to supply a want which is undoubtedly real.

A certain amount of Aristotle's 'Organon' is prescribed for candidates for Honour Moderations, as well as for the Final Schools: but though the subject cannot be considered easy, neither translation nor notes exist which can greatly assist the student.

We have therefore translated the parts of Magrath's 'Selections' required for Moderations, and have added such notes as have seemed necessary for the understanding of the passages. In writing the notes, we have assumed an acquaintance with some elementary text-book of Logic, such as Fowler's 'Deductive Logic,' or Jevons' 'Elementary Lessons in Logic,' and a familiarity with the terminology there employed.

As our translation includes more than a third of the matter of Trendelenburg's 'Elementa Logices

Aristoteleæ,' we give a synoptic table, which shows the section in our translation which contains any passage from Trendelenburg.

The references throughout are made to the Oxford edition of Bekker's 'Aristotle.' The numbers in the margin are those of Mr. Magrath's Sections.

We have to thank Rev. J. R. Magrath for his kindness in looking though our MS., and for numerous suggestions.

W. S.
A. G. S. G.

Glenarm: *September* 28, 1877.

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TRANSLATIONS

FROM

THE ORGANON OF ARISTOTLE.

CATEGORIES.

Categories 3, § 1.

(Κατηγορία—PREDICATION.)

When one thing is predicated of another, as of a subject, all that is said of the predicate will also be stated of the subject; for instance, 'man' is predicated of the individual man, and animal of 'man;' therefore 'animal' will also be predicated of the individual man, for the individual man is both man and animal.[1] . . . . 3.

[1] e.g. in the Proposition, Socrates is a man, 'Man' is predicated of 'Socrates' (the individual man) as of a subject: whatever then is predicated of this predicate 'Man' will also be predicated of the subject, Socrates (the individual man). Now of Man it is predicated that he is an animal, ∴ Socrates is an animal. We have here the syllogism—

All men are animals,
Socrates is a man;
∴ Socrates is an animal.

Categories 4.

4 Every word used without combination expresses either Substance, or Quantity, or Quality, or Relation, or Place, or Time, or Posture, or Possession, or Action, or Passion.[1] Substance, for example, is such as *man*,

[1] Vide Mansel's *Aldrich*, Appendix, Note B, which contains an excellent account of the Categories. See also Kant (*Critique of Pure Reason*, p. 68, Meiklejohn's translation), and Mill (*Logic*, vol. i. p. 50), who criticise them with very slight appreciation of their meaning. They are also enumerated in Topics, I. 9, and Metaph. IV. 7. 4. They seem to be intended as a classification of the various headings under which predicates—taken apart from their propositions—may be classed, and are, as Mansel points out, grammatical rather than logical in their arrangement and origin. It is no 'catalogue of all the originally pure conceptions of the synthesis which the understanding contains *a priori*' (Kant), nor yet 'an enumeration of all things capable of being named' (Mill). 'It is probable that the Aristotelian distinction of categories arose from the resolution of the proposition, and a classification of the grammatical distinctions indicated by its parts. The noun substantive leads us to the category of *οὐσία*, the adjectives of number and of quality to *πόσον* and *ποῖον*, the adjective of comparison to *πρός τι*, the adverbs of place and time to *ποῦ* and *ποτέ*, the different forms of the verb, intransitive, præterite, active, and passive, to *κεῖσθαι*, *ἔχειν*, *ποιεῖν*, *πάσχειν*.' Mansel, l.c. In Topics, I. 9. 1, Aristotle explains the relation of the categories or predicaments to the heads of predicables: *ἀεὶ γὰρ τὸ συμβεβηκὸς καὶ τὸ γένος καὶ τὸ ἴδιον καὶ ὁ ὁρισμὸς ἐν μιᾷ τούτων τῶν κατηγοριῶν ἔσται.* The two classifications are a cross-division, the categories arranging all possible predicates according to their grammatical form, and their meaning considered as simple terms; the predicables regarding them as part of a proposition and arranging them according to their relation to the subject.

οὐσία includes both 'primary substances,' i.e. the thing denoted by what modern logicians call a singular term—'primary' because they signify only a thing and nothing else, not a collection of qualities, or as Mill puts it, they are 'non-connotative;' and they cannot, as a rule, be used as a predicate, nor are they contained as qualities in other substances (*μήτε καθ' ὑποκειμένου τινὸς λέγεται, μήτ' ἐν ὑποκειμένῳ τινί ἐστιν*)—and also 'Secondary substances' which answer

horse; Quantity, as *two cubits long*, *three cubits long*; Quality, as *white*, *learned*; Relation, as *double*, *half*, *greater*; Place, as *in the Lyceum*, *in the market*; Time, as *yesterday*, *last year*; Posture, as *is lying down*, *is sitting*; Possession, as *is shod*, *is armed*; Action, as *is cutting*, *is burning*; Passion, as *is being cut*, *is being burnt*. Each of the above taken by itself forms no part of an affirmation or negation; but it is by their mutual combination that affirmation or negation is produced. For every affirmation or negation appears to be either true or false; but no term used without combination is true or false, e.g. *man*, *white*, *runs*, *conquers*.

to general terms; they can be predicated of a subject, but are not contained in one (Categ. 5, § 19), and also can be used as a subject.

'Quantity,' Aristotle tells us (Categ. 6), is either continuous, *συνεχές*, or discrete, *διωρισμένον*, and is predicable of number, line, surface, language, body, time, and place, and, properly speaking, of nothing else.

'Quality' (Categ. 8) is a comprehensive heading which includes all conditions of a thing, whether permanent (*ἕξεις*) or temporary (*διαθέσεις*, *δυνάμεις*, *πάθη*, *σχήματα*). It includes virtue, knowledge, feeling, &c.

Relative terms (*πρός τι*) he defines as those that are called the so and so of something else (*ὅσα αὐτὰ ἅπερ ἐστὶν ἑτέρων εἶναι λέγεται*) (Categ. 7, § 1). We may say that they are terms which in their connotation or their definition necessarily imply the existence of some other term; e.g. the definition of 'father' necessarily implies the existence of a son or a daughter. *πρός τι* is rather a cross-division, since words under the other heads sometimes fall under it also. Aristotle expressly points this out (Categ. 8, ad fin.): *ἔτι εἰ τυγχάνοι τὸ αὐτὸ πρός τι καὶ ποῖον ὂν οὐδὲν ἄτοπον ἐν ἀμφοτέροις τοῖς γένεσιν αὐτὸ καταριθμεῖσθαι.*

The Category of Possession is to be understood in the widest sense: Aristotle explains (Categ. 15) that it is used in many senses; a man '*ἔχει*' justice, or a height of six feet, or a hand, or a farm, or a wife; a pan '*ἔχει*' wheat; and so on.

Categories 5, §§ 1, 2.

5. Substance, most properly, primarily and chiefly so called, is that which is neither said of any subject, nor contained in any subject, as *the individual man*, or *the individual horse.* The name 'Secondary Substances' is given to those species in which substances primarily so called are contained, both to the species themselves and to their genera. For instance, *the individual man* is contained in *man* as a species, and the genus of the species is *animal*; these then are called Secondary Substances, as both *man* and *animal.*

. . . .

Categories 5, §§ 10–12.

6. Again, primary substances are especially called substances, on account of their being used as subjects of all other things, and having all other things predicated of them, or contained in them. As the primary substances are to all other things, so is species to genus; for the genera are predicated of the species, but the species are not convertible with the genera. So for these reasons also the species is more substance than the genus. . . . .

INTERPRETATION.[1]

Interpretation 1, §§ 3, 4.

Now as in the mind there is sometimes thought without either truth or falsehood, and sometimes thought to which one or other of these must necessarily belong, so is it with the voice; for it is combination and division (of words) that falsehood and truth concern.[2] Nouns then by themselves, and verbs resemble thought without combination or division; as *man*, or *white*, when nothing further is added; for so far we have neither falsehood nor truth. In proof of which even *goat-stag*[3] has some signification, but one not yet either true or false, unless its existence or non-existence be added, either simply or with a limitation of time.[4] 22.

[1] ἑρμηνεία, i.e. the expression of thought by words. Whether we can think without the aid of language or not, language is necessary for us to express our thoughts, and is at least of great service in facilitating them; it is, then, necessary for the logician to treat of words and names.

[2] Cf. Aristotle's description of truth and falsehood, Metaph. VIII. 10. 1: ἀληθεύει μὲν ὁ τὸ διῃρημένον οἰόμενος διαιρεῖσθαι, καὶ τὸ συγκείμενον συγκεῖσθαι, ἔψευσται δὲ ὁ ἐναντίως ἔχων ἢ τὰ πράγματα.

[3] Cf. Mill, vol. i. p. 20. 'I may say, for instance, "The Sun." The word has a meaning, and suggests that meaning to the mind of any one who is listening to me. But suppose I ask him, whether it is true: whether he believes it? He can give no answer. There is as yet nothing to believe or to disbelieve.'

[4] Such as, that it is or is not, was or was not, will be or will not be, in existence.

Interpretation 2, § 1.

23. A noun,[1] then, is a vocal utterance which by convention has a certain signification without any idea of time, but no part of which, when taken by itself, has any signification. For instance, in the word Κάλλιππος, the part ἵππος, taken separately, has no signification in itself, as it has in the phrase καλὸς ἵππος.[2]

. . . .

Interpretation 2, § 2.

24. Now I say 'by convention,'[3] because by nature there is no such thing as a noun, except when it

[1] Cf. Poetics, 20, 8: ὄνομα δ' ἐστὶ φωνὴ συνθετὴ (with a conventional meaning) σημαντικὴ ἄνευ χρόνου, ἧς μέρος οὐδέν ἐστι καθ' αὑτὸ σημαντικόν: a definition almost word for word the same as in the text.

As the object of names is not only to recall to ourselves some likeness, but also to signify that likeness to others, it is obviously necessary that they should have a conventional meaning, one, that is, generally agreed upon, in order that they may be understood.

[2] Aristotle goes on to draw a distinction between simple and compound words: οὐ μὴν οὐδ' ὥσπερ ἐν τοῖς ἁπλοῖς ὀνόμασιν, οὕτως ἔχει καὶ ἐν τοῖς συμπεπλεγμένοις· ἐν ἐκείνοις μὲν γὰρ τὸ μέρος οὐδαμῶς σημαντικόν, ἐν δὲ τούτοις βούλεται μέν, ἀλλ' οὐδενὸς κεχωρισμένον, οἷον ἐν τῷ ἐπακτροκέλης τὸ κέλης οὐδὲν σημαίνει καθ' ἑαυτό. The parts of the former, he says, are completely without meaning, οὐδαμῶς σημαντικά, whilst in compound words we must suppose (for Aristotle's expression is rather obscure) that though the parts had originally a separate meaning, they do not retain it, but are fused into a new word meaning something quite different; e.g. Κάλλιππος has nothing to do with καλὸς ἵππος.

[3] Aristotle seems to be answering Plato, who in the Cratylus makes Socrates maintain at considerable length that names have a natural fitness, and must be false or true, in opposition to Hermogenes, who contends that they are conventional. The reference to the noises of animals shows that, according to Aristotle, sounds may express something, and yet not be nouns, unless that expression bears a conventional meaning.

becomes a symbol, since even inarticulate noises—such, for instance, as animals make— express something, and yet none of them are nouns.

Interpretation 2, § 3.

Again, *not-man*[1] is not a noun; indeed, there is 25.
not even an established name to give it, since it is neither a sentence (λόγος) nor a negation. But let us call it an *indefinite noun*, inasmuch as it is equally applicable to anything, whether existent or non-existent. . . .

Interpretation 3, § 1.

A verb[2] is that which carries with it a further 26.
signification of time, and of which no part by itself has any signification, and it is always a sign[3] of the things stated of something else. . . .

Interpretation 3, § 2.

Now, *is not well*, *is not ill*, I do not call verbs; for 27.
although they carry with them a further signification of time, and always belong to something,[4] yet the variety has no established name. But let us call it

[1] **οὐκ-ἄνθρωπος**, however, might by convention become a noun.

[2] Cf. Poetics, 20, 9: ῥῆμα δὲ φωνὴ συνθετή, σημαντικὴ μετὰ χρόνου, ἧς οὐδὲν μέρος σημαίνει καθ' αὑτό, which again is practically the same as this. τὸ προσσημαῖνον χρόνον is not a very profound differentia for the verb, though as a matter of fact it is true in most languages.

[3] That is to say, a verb cannot stand as a subject: it is always a sign of the predicate; in fact, with Aristotle, as with grammarians, a verb is predicate and copula in one. Verbal substantives, e.g. an infinitive, may be sometimes used as a subject: a verb proper, never.

[4] κατά τινος ὑπάρχει, i.e. are predicated of something.

'indefinite verb,' since it is equally applicable to anything, whether existent or non-existent. . .

Interpretation 4, § 1.

28. A sentence is a vocal utterance which by convention has signification, some part of which, taken by itself, has signification, as an utterance, but not as an affirmation or a negation. . . .

Interpretation 4, § 3.

29. Now every sentence has a meaning, though not as a natural instrument,[1] but, as I have said before, by convention. But not every sentence is enunciative, those only are in which truth or falsehood is present. But they are not present in all sentences; for instance, a prayer is a sentence, and yet it is neither true nor false. The others, then, let us pass over, as it is to rhetoric or poetry that their examination more properly belongs: it is the enunciative sentence that we have now to consider.

Interpretation 5, § 1.

30. The primary form of a single enunciative sentence[2] is affirmation; then comes negation: all the others (are

[1] It is not naturally inherent in the sentence or the words that compose the sentence that they should mean what they do; the signification comes merely from convention. This we see in the case of words that have changed their meaning. (Vide note 3, p. 6.)

[2] This seems to be the meaning of εἶς πρῶτος λόγος ἀποφαντικός, though the order is remarkably awkward. Trendelenburg translates it, 'Est autem enunciatio per se una primum affirmatio, deinde negatio.' The succeeding clause seems to mean that several propositions may be combined into one sentence by means of conjunctions.

made) one by a conjunction. And every enunciative sentence must be formed by a verb, or by an inflection of a verb. . . .

Interpretation 5, § 5.

A simple enunciation is a vocal utterance having a meaning which conveys the belonging, or not belonging, of some predicate, according to the division which we have made of the tenses.[1] 31.

Interpretation 6, § 1.

Now, affirmation is the enunciation of something as belonging to something. Negation is the enunciation of something as wanting to something. And since we can enunciate as not belonging what really belongs, and as belonging what does not belong, and as belonging what does belong, and as not belonging what does not belong, and respecting times other than the present in the same way; it follows that whatever is affirmed can also be denied, and whatever is denied can also be affirmed. So that it is plain that every affirmation has a negation opposed to it, and every negation an affirmation. And let us call this contradiction; viz. the affirmation and negation that are opposed to one another. 32.

And I say that those propositions are opposed to one another which affirm and deny the same thing of the same thing,[2] not equivocally, nor with any other

[1] i.e. in past, present, or future time.

[2] Literally, 'that the (proposition) of the same thing about the same thing is opposed.'

such limitation which we further lay down to meet the captiousness of sophists. . . . .

Interpretation 7, §§ 6, 7.

33. I say, then, that an affirmation is contradictorily opposed to a negation, the one with a universal signification to the one signifying[1] that the same thing is not universal. For instance, 'All men are white,' 'Some men are not white,' 'No man is white,' 'Some men are white.' But the opposition is contrary, when the one makes an universal affirmation, the other an universal negation; for instance, 'All men are white,' 'No men are white;' 'All men are just,' 'No men are just.' These, then, cannot be true together, but their contradictories[2] can sometimes be true of the same thing at once, e.g. 'Some men are not white,' 'Some men are white.'

[1] τῷ αὐτῷ ὅτι οὐ καθόλου. This means τῇ τὸ αὐτὸ σημαινούσῃ, κ.τ.λ. Aristotle's style is habitually concise, and sometimes crabbed; cf. ἐν ἀρχῇ ((64) and passim) for ἐν ἀρχῇ προκειμένον, &c.

[2] ἀντικειμένος is used by Aristotle in two distinct senses: (α) The generic sense of any kind of 'opposition,' including both contrary and contradictory, as in (63), &c.; (β) The specific and more unusual sense of ἀντιφατικῶς ἀντικειμένος (contradictory), as it is sometimes expressed in full: cf. his definition of it in Prior. Anal. II. 8. 2: λέγω δ' ἀντικεῖσθαι μὲν τὸ παντὶ τῷ οὐ παντὶ καὶ τὸ τινὶ τῷ οὐδενί, ἐναντίως δὲ τὸ παντὶ τῷ οὐδενὶ καὶ τὸ τινὶ τῷ οὐ τινὶ ὑπάρχειν. We find both uses below in (63). Similarly, Aristotle divides ἴδιον into ὅρος and ἴδιον, Top. I. 4, 2. It should be borne in mind that in his time there was no fixed logical terminology, but that he was creating one; and even in the present day the language of logic seems to be singularly vague and equivocal.

PRIOR ANALYTICS I.[1]

Prior Analytics I. 1, §§ 2, 3.

A premiss, then, is a sentence which affirms or denies 36.
something of something. It may be either universal or particular or indefinite. By 'universal' I mean with a predicate belonging to the whole or to none; by 'particular,' with one belonging or not belonging to some, or not belonging to all; and by 'indefinite,' with a predicate belonging or not belonging without the mark of universal or particular; for instance, 'The science of opposites is the same,' or 'Pleasure is not a good thing. Now the demonstrative proposition differs from the dialectical, in that the demonstrative is an assumption of one of a pair of contradictories[2] (for he that demonstrates does not offer a choice, but assumes), whilst the dialectical proposition is a choice offered of the contradictories. . . .

[1] τὰ ἀναλυτικά, 'Aristotle's treatises on Logic, wherein reasoning is resolved (ἀναλύω) into its simplest forms' (Liddell and Scott). The *Prior Analytics* are mainly concerned with deductive reasoning and the laws of the syllogism; the *Posterior Analytics* deal rather with induction, and constitute the part of Aristotle which comes nearest to Bacon and to modern philosophy. The Prior Analytics are 'prior' both in natural order and in common arrangement, perhaps also in date of composition.

[2] ἀντίφασις is here used, as defined by Aristotle in (32), viz. the pair of opposed propositions, not as in modern logic, the relation between them.

Prior Analytics I. 1, §§ 5–8.

37. I call that a 'term' into which the premiss is broken up: to wit, both the predicate and that of which it is predicated, with or without the sign of existence or non-existence.

A Syllogism is a form of speech in which certain assumptions are made, and something different from the premisses necessarily follows from these being (true). And by 'follows from these being (true)' I mean follows because of them; and by 'follows because of them' I mean needs the addition of no extraneous term to make it necessarily true. I call that a perfect syllogism, then, which requires nothing else besides the premisses assumed, to make the necessity of the conclusion manifest; and an imperfect syllogism that which requires the addition either of one or of more propositions which—though they are necessary through the terms laid down in the premisses—have yet not been assumed in the premisses.

Now for one thing to be continued (as a part) in something else as a whole,[1] and for the latter to be predicated of all the former, is the same thing.

We call it 'to be predicated of all' when it is not possible to take any one of the things denoted of the subject, of which the other term shall not be affirmed; and so also with 'predicated of none.'

[1] *ἐν ὅλῳ εἶναι ἕτερον ἑτέρῳ.* cf. (39) which shows clearly that *ἕτερον* is meant to be the subject and *ὅλῳ ἑτέρῳ* the predicate. The subject is contained in the predicate extensively; vide Trendelenburg (note on § 24), who quotes for this use of *ἐν*: *ὁ τὶς ἄνθρωπος ἐν εἴδει μὲν ὑπάρχει τῷ ἀνθρώπῳ* (Cat. 5. 2); also Physics IV. 3. 3.

Prior Analytics I. 2, § 1.

Since every proposition conveys either belonging (simply), or belonging of necessity, or the possibility of belonging; and of these some are affirmative and others negative under each mode; and again of the affirmative and negative propositions, some are universal and others particular, and others indefinite; the negative proposition, in the case of belonging universally, is necessarily convertible in its terms; e.g.: if no pleasure is good, neither will any good thing be a pleasure. The affirmative proposition must be convertible, not indeed universally but particularly;[1] as, if every pleasure be good, some good thing will also be a pleasure. Of the particular propositions, the affirmative must be convertible particularly (for if some pleasure be good, some good thing will also be a pleasure); but the negative need not, for it does not follow, if 'man' does not belong to 'some animal,' that 'animal' does not belong to 'some man.'[2] . . . . 38.

Prior Analytics I. 4, §§ 2, 3.

When three terms are so related to one another that the last (i.e. the *minor*) is contained in the middle as a whole,[3] and the middle is or is not contained in the first (i.e. the *major*) as a whole, there must be a per- 39.

[1] i.e. So that the converse proposition is particular; thus A and I are both converted ἐν μέρει, A 'per accidens,' and I simply.

[2] The false conversion here indicated would be 'Some animals are not men ∴ some men are not animals.' O cannot be converted except by 'contra-position or negation;' thus, 'Some animals are not men,' ∴ 'Some not-men are animals.'

[3] ἐν ὅλῳ τῷ πρώτῳ. Vide note on (37).

fect syllogism of the extremes. I call that the middle which is both itself contained in something else (i.e. the major), and has something else contained in it, and which also becomes middle by its position;[1] and the extremes are (1st) that which is itself contained in another (the minor is 'contained in' or is subject to the middle), and (2nd) that in which another (the middle) is contained. . . . .

For if A is predicated of all B, and B of all C, A is necessarily predicated of all C.[2] . . .

Prior Analytics I. 4, § 15.

40. And it is clear also that all the syllogisms in it (i.e. the first figure) are perfect; for they are all perfectly proved by the premisses originally assumed, and it is clear that all the kinds of propositions[3] are proved by this figure: viz. the universal affirmative, and the universal negative, and the particular affirmative and the particular negative. Now I call such figure the *first*.

Prior Analytics I. 5, §§ 1–4.

41. When the same predicate belongs to all of one term,

[1] e.g. in the formula, 'A is predicated of B and B of C,' B is 'middle by its position.' Vide note on (41.)

[2]
All B is A,
All C is B;
∴ All C is A.

The other mode indicated above (ἐν ὅλῳ τῷ πρώτῳ . . . μὴ εἶναι) is that called *celarent*:

e.g. No arbitrary interference with the natural course of production is defensible,
Protection is such an arbitrary interference;
∴ Protection is indefensible.

[3] πάντα τὰ προβλήματα.

and to none of another, or to all or none of both,[1] I call such figure the *second*, and I call the middle in it that which is predicated of both terms, and the extremes the terms of which the middle is stated, the major term that which is situated towards (i.e. nearest to) the middle, and the minor that which is furthest from the middle,[2] and the middle is placed outside the extremes, but first in position.

There will then in no way be a perfect syllogism in this figure; but there will be a valid one, both when the terms are universal, and when they are not universal. If they are universal, there will be a syllogism when the middle belongs to the whole of one extreme, and to none of the other; to whichever of the two the

[1] The above seems the only possible meaning of ἢ ἑκατέρῳ παντὶ ἢ μηδενί, though it is hard to see the sense, the moods apparently indicated (A A A and E E E) being both illegitimate. Apparently, Aristotle intends to give a general description of all the moods that would come under the second figure, whether legitimate or not; but his enumeration is not complete, for he makes no mention of the moods with particular premisses, two of which (*festino*, *baroko*) are legitimate. Cf. (43), in which there is a description of the third figure, identical—*mutatis mutandis*—with this. There also the description is too general to include the legitimate moods only, and too confined to include all conceivable moods.

[2] Aristotle seems to refer to his way of stating the premisses: 'A is predicated of all B and no C.' In this formula we see that the major term B is placed nearest the middle A, and the minor term C farthest away. The words that follow describe the position of the middle in the same formula, not between the extremes, as in the first figure, but before them. The expression is clearly meant to be contrasted with the companion description of the middle term in the third figure, τίθεται δὲ τὸ μέσον ἔξω μὲν τῶν ἄκρων, ἔσχατον δὲ τῇ θέσει (43), as well as with that of the middle in the first figure, ὃ καὶ τῇ θέσει γίνεται μέσον (39). The use of μέν and δέ in these cases seems to be to point the contrast between the first clause which agrees—and the second clause which disagrees—with the parallel statement.

negative sign be affixed; and in no other way. For let M be predicated of no N and of all X. Then, since the negative proposition is convertible, N will belong to no M; but M was assumed to belong to all X: therefore N belongs to no X;[1] for this has been shown before.[2] Again, if M belongs to all N and no X, N will also belong to no X.[3] For if no X is M, no M will be X;

[1] (A) No N is M,
(B) All X is M.

By conversion of (A) we get:

(A′) No M is N,
(B) All X is M;
∴ No X is N,

which is a syllogism in *celarent* of the first figure. As a concrete example of this syllogism we may cite:

(A) No metals are compound bodies,
(B) Brass is a compound body;
∴ Brass is not a metal.

By conversion of (A) we get a syllogism in *celarent* thus:

No compound bodies are metals,
Brass is a compound body;
∴ Brass is not a metal.

[2] i.e. in discussing the first figure (Pri. Anal. I. 4. 3).

[3] This mood stated in the second figure is:

All N is M,
No X is M;
∴ No X is N.

The conclusion, however, which Aristotle gives is, according to Bekker's text, and apparently all his MSS., 'No N is X.' We follow Mr. Magrath's second edition, and read *τῷ Ξ τὸ* N instead of *το Ξ τῷ* N, since Aristotle himself, after getting as the conclusion of his first-figure syllogism, '*τὸ Ξ οὐδενὶ τῷ* N *ὑπάρξει*,' takes the trouble to convert it, to bring it into harmony with his former conclusion. *συλλογισμὸς* at the end of this section seems to be used in its original sense of drawing a conclusion or inference, rather than in that usual to Aristotle. As a concrete example, we may cite:

(A) All fishes are oviparous,
(B) Whales are not oviparous;
(C) ∴ Whales are not fishes.

but M belonged to all N · ∴ X will belong to no N, for the first figure has again been produced. But since the negative is convertible, neither will N belong to any X, so that there will be the same conclusion drawn. . . . .

Prior Analytics I. 5, § 16.

It is clear then from what has been said, both that if the terms are related to one another, as was stated, a syllogism arises of necessity; and if there is a syllogism, the terms must be so related. And it is evident also that all the syllogisms in this figure are imperfect (for they are all perfected by the addition of certain assumptions, which either are inherent in the terms of necessity, or are added as hypotheses;[1] as when we prove *per impossibile*): also that no affirmative conclusion is drawn by this figure, but they are all negative, both the universal and the particular.[2] 42.

Prior Analytics I. 6, §§ 1, 2.

But if one predicate belongs to the whole of some thing, and another predicate belongs to none of the same thing; or if both predicates belong to the whole 43.

By conversion of (B) we get:

(B′) No oviparous things are whales,	*celarent*
(A) All fishes are oviparous;	of the
(C′) ∴ No fishes are whales.	1st figure.

And by conversion of (C′) we get (C) again, 'no whales are fishes,' or 'whales are not fishes.'

[1] Cf. note 2, page 22.

[2] The truth of this rule follows directly from the general syllogistic laws: 1st, that the middle must be distributed; 2nd, that if one premiss be negative, the conclusion must be negative (vid. Jevons' *Elementary Logic*, pp. 127, 128; Fowler's *Deductive Logic*,

or to none of the thing;[1] I call such figure the *third*, and I call that of which both the predicates are stated the middle, and I call the things predicated the extremes; the major extreme that farthest from the middle, and the minor that nearest; and the middle is placed outside the extremes, but last in position.[2] There is no perfect syllogism in this figure either, but there will be a valid one, both when the terms are universal, and when they are not universal, with regard to the middle. If they are universal, when both P and R belong to all S, it follows of necessity that P will belong to some R; for since the affirmative is convertible, S will belong to some R; so that since P belongs to all S, and S to some R, P must necessarily belong to some R. For a syllogism is formed by the first figure.[3]

pp. 92, 93, &c. &c.). For as in both premisses the middle term is predicate, it can only be distributed in a negative premiss; and if there be a negative premiss, the conclusion must be also negative.

[1] Vide note 1, page 15.

[2] i.e. in the phrase *P and R belong to*, or *are predicated of*, *S*; P being the major, R the minor, and S the middle. Cf. note 2, page 15.

[3] This is the mood represented by *darapti*—

(A) All S is P,
(B) All S is R;
∴ Some R is P.

Or to reduce it to the first figure, converting (B)—

(A) All S is P,
(B′) Some R is S; } *darii.*
∴ Some R is P.

The principal use of the third figure is to prove *exceptions* to a general rule; for instance:

Plato's Republic is highly aristocratic in its aims,
Plato's Republic is a system of communism;
∴ Some systems of communism are highly aristocratic in their aims.

Prior Analytics I. 6, § 3.

And it is possible to make the demonstration, both *per impossibile*, and by exposition;[1] for if both (P and R) belong to all S, if any individual S—as N— be taken, both P and R will belong to it, so that P will belong to some R. . . . . 44.

Prior Analytics I. 6, §§ 16, 17.

It is manifest then in this figure also when there 45.
will be—and when there will not be—a syllogism; and that if the terms are disposed as was said, a syllogism is formed of necessity, and also that if there is a syllogism, the terms must be so disposed. And it is further manifest that all the syllogisms in this figure are imperfect (for they are all made perfect by certain additional assumptions), and that it will not be possible to infer the universal by this figure, either affirmatively or negatively.[2]

[1] Exposition: setting forth a particular instance; thus, if we know that all men are rational, and that all men are animals, and wish to prove that some animals are rational, we can take individual men, as Aristotle and Julius Cæsar, who are both 'rational' and 'animals.' Hence it follows that some animals (i.e. at least Aristotle and Julius Cæsar) are rational.

[2] This rule follows directly from the general syllogistic laws (Jevons, pp. 127, 128):

(A) No term may be distributed in the conclusion which was not distributed in one of the premises.

(B) From negative premisses nothing can be inferred.

(C) If one premiss be negative, the conclusion must be negative.

For, as both extremes are predicates in the premisses, they can only be distributed if they occur in a negative proposition. But if one of the premisses be negative, the conclusion must be negative, and the major term distributed in it; hence it must be the major pre-

Prior Analytics I. 7, § 1.

46. And it is clear also that in all the figures when no syllogism is formed, both the premisses (ὅρων) being negative, or both affirmative, no conclusion at all becomes necessary; but if they are one affirmative and the other negative, the negative taken universally, a syllogism is always formed with the minor as predicate and the major as subject (in the conclusion).[1] . . .

miss which is negative; the minor premiss must be affirmative, and its predicate, the minor term, must be undistributed; hence, as the subject of the conclusion, it must be undistributed, and the conclusion is particular.

[1] 'For instance,' continues Aristotle, 'if all or some B is A, and no C, B; for when the premisses are converted (i.e. apparently, reversed in order), it follows that some A is not C: and in like manner with the other figures also, for a syllogism is always formed by the conversion.' This passage is interesting, as it contains Aristotle's only reference to the fourth figure, or to what is equivalent to the fourth figure. The examples which he gives are virtually *fesapo* or *fresison*. The premisses

All men } are animals,
Some men }
No cows are men,

do not make a syllogism in the first figure; we cannot infer that 'no cows are animals,' or even 'that some cows are not animals,' but—as Aristotle puts it—there *is* a syllogism of the minor term with respect to the major. We *can* infer that 'some animals are not cows.' The three other fourth-figure moods, *bramantip*, *camenes*, and *dimaris*, are merely distorted forms of *barbara*, *celarent*, and *darii* of the first figure; the two first having their conclusions weakened.

In the other two Aristotelian figures, IEO in the second, and AEO and IEO in the third, are the only possible combinations, containing one negative universal, and one affirmative premiss, which are illegitimate. It will easily be seen that in each of these cases there is a syllogism with respect to the major, or, in other words, there is a

Prior Analytics I. 7, § 3.

And it is manifest also that all the imperfect syllogisms are made perfect by the first figure; for they are 47.

valid syllogism when the order of the premisses is reversed; thus in the second figure we have the syllogism:—

Some animals are men,
No cows are men;
∴ Some animals (the major term) are not cows (the minor).

In the same way in the third figure, the premisses,

All / Some } triangles are rectilinear figures,
No triangles are squares,

do not warrant the conclusion that 'some squares are not rectilinear figures,' but that 'some rectilinear figures are not squares.' The last three cases are virtually *festino*, *felapton*, and *ferison*. In all the five cases given above the difficulty arises from the fact that the major term is undistributed in the premisses; and as the conclusion must be negative (since there was a negative premiss), if we have the major term for predicate, there will be an illicit process of the major. This difficulty is in each case solved by making the major term the subject of the conclusion.

We will now examine the other illegitimate moods to see whether it be true that those containing E are the only ones which can be mended by this shifting of the conclusion.

It is obvious that the only possible moods in which O can occur are AOO and OAO; for if one premiss be particular and negative, the other must be universal and affirmative. Of these *baroko* in the second figure, and *bokardo* in the third, are legitimate. In the first figure, AOO has both major and minor, and OAO has its middle undistributed. Hence neither is legitimate, nor can be made so by shifting the order of the premisses. OAO in the second, and AOO in the third, involve an illicit process of the major, which may indeed be cured by shifting the conclusion; but the results obtained are merely the ordinary *baroko* and *bokardo*, though we cannot fairly draw the distinction implied by Aristotle, between these cases and that of the syllogisms indicated above, which are *festino*, *felapton* and *ferison* distorted. Of course, if both premisses be negative, there can in no case be any syllogism whatever. The instances of illegitimate moods when both premisses are affirmative are:

all reduced either ostensively or *per impossibile*, and in both ways the first figure is formed: 1st, when they are perfected ostensively, because they were all reduced by conversion, and the conversion produced the first figure; 2nd, when they are proved *per impossibile*, because when the false supposition has been made, the syllogism is formed through the first figure; for instance, in the last figure, if A and B belong to all C, A belongs to some B; for if it belong to none, but B to all C, A belongs to no C; but it belonged to all;[1] and in like manner with the other cases also. . . . .

Prior Analytics I. 23, §§ 8–11.

50. It is obvious, then, that the demonstrative (or direct) inferences are made by the aforesaid figures; but that those by *reductio ad impossibile* are also made by them, will be evident from the following considerations. All who infer *per impossibile*, in the first place, conclude what is false, and then show the proposition originally required by means of a hypothesis,[2] when something

In all three figures III,
In the first figure IAI,
In the second figure all such moods.

It will easily be seen that in all these cases the middle term is undistributed, a fault which clearly cannot be mended by reversing the order of the premisses, or of the terms in the conclusion.

[1] Thus: All C is A (1),
All C is B (2);
∴ Some B is A (3).
For suppose No B is A (4), the contradictory to (3),
All C is B;
∴ No C is A, which is contrary to (1);
which was assumed to be true; ∴ (4) is false, and (3) is true.

[2] The *hypothesis* being apparently the underlying principle, that

impossible follows from the assumption of its contradictory, as that the diameter is incommensurate,[1] because

contradictories cannot be true at the same time. The two clauses, *τὸ μὲν . . . συλλογίζονται* and *τὸ δὲ . . . δεικνύουσιν*, would seem, from the marked opposition in which they are placed, to express the two stages of the process of *reductio ad absurdum*: 1st, the inferring the false conclusion from a false premiss; 2nd, the further inference that the original premiss is true; which inference is based upon the principle that contradictories cannot be true at once; *ὑπόθεσις*, moreover, does not appear to bear in Aristotle exactly the sense of our *hypothesis*, but rather to mean a *real* or *synthetic* proposition (vide Post. Anal. I. 2, 7). These considerations seem to refute the idea that it means the 'supposition' by which the *per impossibile* syllogism is formed.

[1] That is to say, that the diameter of a square is incommensurable with its side. It is proved by Euclid (*Elements*, x. 117) much in the way here indicated by Aristotle. Euclid concludes thus: *ἄρτιος ἄρα διὰ τὰ εἰρημένα ὁ* H (in the figure below, *n*) *ἀλλὰ καὶ περιττός, ὅπερ ἐστὶν ἀδύνατον. οὐκ ἄρα σύμμετρός ἐστιν ἡ* ΑΓ *τῇ* AB *μήκει· ἀσύμμετρος ἄρα.* Euclid's proof is, in brief, as follows:—

If AC be not incommensurable with AB, let AC : AB :: $m : n$; m and n being the smallest whole numbers which bear the required ratio to one another. They will evidently be prime to one another.

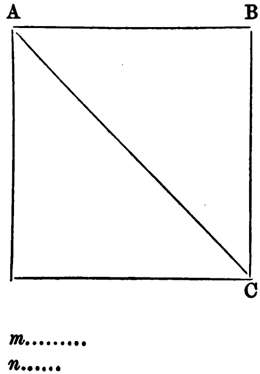
Then $AC^2 = 2AB^2$ (Euclid I. 47);

∴ $m^2 = 2n^2$ (since $m : n$ :: AC : AB);

∴ m^2 must be an even number (since n, and therefore n^2, was an integer);

∴ m must be even also (for if it were odd, its square would be odd);

∴ n must be odd (for m and n are prime to one another; but if they were both even, they would have two for a common measure).



Again, since $m^2 = 4\left(\frac{m}{2}\right)^2$,

odds become equal to evens if it is assumed commensurate. The equality of the odds and evens, then, we conclude by a syllogism; but the incommensurability of the diameter we prove by means of a hypothesis, since a falsehood follows through the contradictory (of the conclusion). For, to conclude *per impossibile* was to prove some impossibility through the original hypothesis. So that, since a demonstrative syllogism is formed with a false conclusion in inferences which are reduced to the impossible—and since the required conclusion is proved by means of a hypothesis—and since we said above that demonstrative syllogisms are inferred by these figures, it is obvious that the syllogisms *per impossibile*, will also be through these figures. And in like manner all the others which proceed from a hypothesis; for in all of them the syllogism is formed in reference to what is assumed different (from the original premisses), but the required conclusion is inferred by concession, or some other kind of hypothesis. But if this be true, every demonstration and every syllogism must be formed by the aforesaid figures, three in number. And if this be proved, it is evident that every syllogism is both perfected by the first figure, and is reduced to the universal syllogisms in that figure.

and also $m^2 = 2n^2$ (see above);

$\therefore n^2 = 2\left(\frac{m}{2}\right)^2$;

$\therefore n^2$ must be an even number (for since m is an even number, $\left(\frac{m}{2}\right)^2$ must be an integer);

$\therefore n$ is even.

But it was proved to be odd: which is impossible.

Prior Analytics I. 24, § 1.

And further, in every syllogism, one of the terms 51.
must be affirmative, and there must be an universal predication ;[1] for, without the universality, either there will be no syllogism, or not with reference to the proposed subject, or else the question will be begged. For let it be required to prove that the pleasure arising from music is good. If one were to claim as a premiss that 'pleasure is good,' without adding 'all,' there will be no syllogism ; but if one means some pleasure, if it be a different pleasure, that has nothing to do with the proposed conclusion; and if one means this particular pleasure, one is begging the question. . . .

Prior Analytics I. 25, § 1.

And it is clear also that every demonstration will 52.
be by three terms, and not more, unless the same proof be made through separate sets of premisses ; as, if E be proved through A and B, as well as through C and D, or through A and B and through B and C. For nothing prevents there being several middles to the same terms. But when there are these, the syllogisms are not one but several. . . .

[1] For these rules vid. Jevons' *Elementary Logic*, p. 128, &c. It is clear that if both premisses are negative—that is, if both major and minor term are said to disagree in some way with the middle—we can make no inference whatever as to the agreement or disagreement of the two extremes. If both premisses are particular, there must be an undistributed middle or an illicit process of the major.

Prior Analytics I. 25, § 8.

53. Now, since this is manifest,[1] it is clear that they are also formed from two propositions, and not more; for the three terms make two propositions, unless something be assumed in addition—as was said at the outset—for the perfecting of the syllogisms.[2] . . .

[1] 'This' refers to a principle laid down in the preceding section (omitted by Magrath), 'that every demonstration and every syllogism will be by three terms only.'

[2] For instance, in reducing a second- or third-figure syllogism, *per impossibile*, an additional premiss, the contradictory of one of the original premisses, is assumed *πρὸς τὴν τελείωσιν τοῦ συλλογισμοῦ*.

PRIOR ANALYTICS II.

Prior Analytics II. 2, § 1.

The propositions then of which the syllogism is formed may be either true or false, or one may be true and the other false; whilst the conclusion is necessarily either true or false. From true premisses, then, one cannot draw a false conclusion; but from false premisses one may draw a true conclusion, not, however, so as to show the reason, but only the fact; for there is no syllogism of the reason arising from false premisses.[1] . . . . . 61.

Prior Analytics II. 4, §§ 13, 14.

It is then manifest that if the conclusion be false, 62.
all or some of the elements of which the argument is

[1] That is to say, in a syllogism from false premisses it is impossible to show the true reason of the conclusion. The true conclusion may be obtained from premisses, either one or both false :—

Thus : All animals are quadrupeds,
All horses are animals ;
∴ All horses are quadrupeds.

All birds are quadrupeds,
Or, All horses are birds,
∴ All horses are quadrupeds.

It is obvious in these instances that though the conclusion is true in both syllogisms, they give no indication of the reason *why* it is true. Perhaps there is no logical truth which is less recognised in practice than this : that to disprove the premisses is not to disprove the conclusion.

formed must be false; but when the conclusion is true that they need not, either some or all, be true. But it is possible, without any of the elements of the syllogism being true, for the conclusion to be true none the less, though it is not necessarily so. The reason is that when two things are so related, that if the first is, the second must also necessarily be; if the second is, not, neither will the first be: but if the second is, the first need not necessarily be.[1] . . . .

Prior Analytics II. 15, § 1.

63. Now, I say that in language the kinds of opposed propositions are four: (α) all to none; (β) all to not all; (γ) some to none; (δ) some to not some; but that in reality there are only three; for that of 'some to not some' is a merely verbal opposition. Of these, I call the universals contrary (i.e. all to none); for instance, 'All knowledge is good' is contrary to 'No knowledge is good;' the others are (contradictorily) opposed.[2] . . .

[1] If B is a necessary consequence of A, it is evident that if B is not true, A cannot be so either; since if A were true, B would be a necessary consequence of it. But if B is true, it does not follow that A is true also; for B may be true but not in consequence of A. e.g. in the inferences:

(1) No men are animals ∴ no animals are men;
(2) All men are animals ∴ some animals are men;
All animals are men ∴ some men are animals;

if the consequent be false, the antecedent must be false: but if the consequent be true, the antecedent may be either true or false.

[2] For ἀντικειμένας vide note 2, page 10. Aristotle reckons the opposition of I and O merely verbal, because they may both be true together, although in Pr. Anal. II. 8. 2 he calls them contrary. 'Subaltern opposition' he does not recognise at all. The three kinds of opposition, then, that he admits as real are those between A and E, A and O, and E and I.

Prior Analytics II. 16, § 1.

Now begging and assuming the original question,[1] to take it generically, falls under the head of not demonstrating what is proposed for proof. Now this happens in several ways besides: (α) if there is no conclusion proved at all; (β) if it is proved by premisses more unknown than itself, or equally unknown; or (γ) if what is prior is proved by what is later; for demonstration starts from what is more certain and prior. Now none of these is begging the original question, but since some things are naturally ascertained on their own evidence, and some by means of other things (for the first principles[2] are ascertained on their own 64.

[1] ἐν ἀρχῇ here = ἐν ἀρχῇ προκειμένου (originally proposed for proof).

[2] First principles, or ultimate major premisses, are those truths which are not capable of being deduced; e.g. 'Socrates has life' follows from 'all men have life; Socrates is a man.' In the same way 'all men have life' follows from all animals having life, and that from all organised beings having life; this, however, cannot be deduced, and is therefore an ἀρχή. Aristotle in Post. Anal. I. 10. 1, defines 'first principles' thus: λέγω δ' ἀρχὰς ἐν ἑκάστῳ γένει ταύτας, ἃς ὅτι ἔστι μὴ ἐνδέχεται δεῖξαι. They are:

(1) *Axioms*, τὰ κοινὰ λεγόμενα ἀξιώματα (Post. Anal. I. 10. 4), or as Euclid calls them, κοιναὶ ἔννοιαι: e.g. 'if equals be added to equals, the wholes are equal.'

(2) *Hypotheses*, ὑποθέσεις, which imply the actual existence or non-existence of the subject, or in modern phraseology are 'real' or 'synthetical propositions.' (Cf. note 2, page 22.)

(3) *Definitions*, ὁρισμοί: as 'a circle is a plane figure,' &c. In Post. Anal. I. 2. 7, Aristotle makes hypotheses and definitions fall under the common head of θέσεις.

The *faculty* which apprehends ἀρχαί is said to be νοῦς (Post. Anal. II. 19. 7; Eth. VI. 6. 2.): the *process* or *condition* of their apprehension is sometimes called induction (Post. Anal. II. 19. 6; Eth. VI. 3. 3).

evidence, all subordinate to them by means of others), whenever we try to show on its own evidence that which is not self-evident, then we beg the question. . . .

Prior Analytics II. 23, §§ 1–4.

65. How then terms are related to one another, in respect of conversions, and the being more eligible or more to be avoided, is manifest. We ought now to state that not only are demonstrative and dialectical syllogisms formed by the figures described above, but rhetorical syllogisms also, and generally speaking all belief whatever, and belief arrived at by whatever method. For we arrive at all our beliefs either by syllogism or from induction.

Induction then, and the inductive syllogism, is to prove the major term of the middle[1] by means of the minor; for instance, if B is the middle of the terms

[1] The *middle term* in this description seems to mean the term which is such in extent. The major is the most general of the three, and is proved of the middle by examining the minor, which consists of all the individuals that compose the middle. We must make sure whether our minor term does include all the individuals of the middle—*εἰ ἀντιστρέφει τὸ Γ τῷ Β καὶ μὴ ὑπερτείνει τὸ μέσον*—if we are to have a valid *induction*, as Aristotle understands the word. It is clear that such an induction can easily be put into syllogistic form :—

All men, horses, and mules are long-lived,
All the gall-less animals are men, horses, and mules ;
∴ All gall-less animals are long-lived.

Many logicians regard this induction as the only perfect type ; but Mill's idea of induction is not the same as Aristotle's : he examines *some* of the individuals composing the middle, and endeavours to lay down canons, which will enable us rightly to infer the 'major of the middle by the minor,' though it is not so convertible with the middle—is only a part of the middle.

AC, to prove A of B by means of C; for it is thus that we make our inductions. For instance, let A be long-lived; B[1] the class of things that has no gall; C the individual long-lived creatures, as man, horse, mule. Now A belongs to the whole of C, for every gall-less creature is long lived. But B also—the having no gall—belongs to all C. If, then, C is convertible with B, and the middle is not more extensive (than the minor), A must of necessity belong to B.[2] For we have shown before that if any two predicates belong to the same subject, and it is convertible with one of them, the other of the predicates will also belong to the convertible term. But we must take into consideration the C, which is composed of all the individuals; for Induction works by means of all. This kind of syllogism belongs to the primary and immediate[3] proposition; for propositions which have a middle are proved by the middle, those which have not, by Induction. And in a certain way Induction is opposed to Syllogism; for Syllogism proves the major of the minor by means of the middle; Induction the major of the middle by means of the minor. Accordingly the Syllogism, which works by means of the middle, is by nature prior and better known, but that by means of Induction is clearer to us.[4]

[1] τὸ ἐφ' ᾧ B; that which is denoted by B, lit. 'that on which is B.'

[2] All C is A,
All C is B;
∴ All B is A (if C and B are convertible).

[3] i.e. That has no middle term by which we can prove it.

[4] It would be hard to find a passage showing a truer and more profound insight into the relation of Induction and Deduction than this. It is true that nature works deductively (so to speak); the

Prior Analytics II. 24, §§ 1-3.

66 Now Example[1] is when the major is shown to belong to the middle by means of a term resembling the minor. But both the middle must be known to belong to the minor, and the major to the term resembling the minor.

law of gravitation is the *cause* of the apple falling; the apple does not *cause* the law. But we can only learn the general laws by our experience of the particular facts. For the antithesis expressed in the text, cf. Post. Anal. I. 2. §§ 4, 5.

[1] Aristotle's παράδειγμα is much the same as our 'argument from analogy,' and perhaps comes nearer to the modern notion of Induction than his ἐπαγωγή, in that whilst it argues not from all the particulars to the collective whole, but from particulars to particulars, it implies the truth of some general principle embracing both particulars (e.g. in his own example, ληπτέον ὅτι τὸ πρὸς ὁμόρους κακόν). Example is described in similar terms, but perhaps more clearly, Rhet i. 2, 19; i. 2, 8. We may analyse the argument in the text thus:—

The war of the Thebans against the Phocians (Δ) was evil (A),
The war of the Thebans against the Phocians (Δ) was a war between neighbours (B);
∴ Wars between neighbours (B) are evil (A).
But the war between the Athenians and Thebans (Γ) is a war between neighbours (B);
∴ The war between the Athenians and the Thebans (Γ) is evil (A).

It is clear that in the first of these syllogisms there is, strictly speaking, an illicit process of the minor; in practice, however, we are constantly obliged to use arguments of this kind; they may have any degree of cogency, from the slightest and vaguest presumption, to virtual certainty. In judging of their value we have mainly to consider the following questions:

(1) Are there many or few points in which the terms agree?
(2) Are there many or few points in which they differ?
(3) Are there many or few points in which we do not know whether they agree or differ?
(4) Do these points of agreement and difference seem fundamental or superficial? connected or unconnected with the quality which we are inferring of the one because we know it of the other?

For instance, let A be 'evil;' B 'making war against neighbours;' C 'the Athenians making war against the Thebans;' and D 'the Thebans against the Phocians:' if, then, we wish to prove that to make war against the Thebans is evil (for the Athenians), we must get as a premiss that to make war against one's neighbours is evil. Now of this we are persuaded by similar cases; *e.g.*, the war against the Phocians was evil for the Thebans. Since then to make war against one's neighbours is evil, and war against the Thebans is a war against neighbours, it is manifest that war with the Thebans is evil. It is then manifest that B belongs to C and to D (for both are cases of making war against neighbours), and that A belongs to D (for the war against the Phocians did not advantage the Thebans), and that A belongs to B will be proved by means of D. We should proceed in the same way also if the similar cases by which we had to prove the relation of the middle to the major (*i.e.* that the major is an attribute of the middle) were more than one. It is manifest then that Example has neither the relation of part to whole, nor of whole to part, but of part to part, when both terms fall under the same head, and one of them is known. And it differs from Induction, in that the latter proved the major to belong to the middle by an enumeration of all the individuals, and did not add to it the (deductive) inference; whereas Example does so add the inference, and does not make its proof by enumeration of all the individuals.[1] . . . .

[1] The meaning of this passage appears to be that Induction, examining all the individuals, finds a proposition to be universally true of the class, but does not go on to apply it, arguing back deductively,

Prior Analytics II. 26, § 1.

68 Objection[1] is a proposition contrary[2] to a proposition. It differs from the proposition as a premiss (τῆς προτάσεως) in that objection may be particular, but the premiss cannot be particular at all, or at any rate not in universal syllogisms. . . .

Prior Analytics II. 27, §§ 1–6.

69. Now Probability and Sign are not the same thing, for Probability is a probable proposition; for what is known as a rule to happen or not to happen, to exist or not to exist, in such and such a way, is Probability; for instance, 'That the jealous hate,' or 'That the objects of love feel affection.'

Sign[3] tends[4] to be a demonstrative premiss, either

to individual cases; whilst Example, adducing a few instances only, incidentally shows an universal proposition to be true, and forthwith applies it to the case in hand. The one is the natural procedure of a philosopher, the other of an orator. Hence Example is called ἐπαγωγὴ ῥητορικὴ in Rhet. I. 2, 8.

[1] For a description of the various kinds of ἔνστασις see Poste's Posterior Analytics, pp. 28, 29. They are attacks made upon an argument, by calling in question the truth of the premiss or premisses. Aristotle here uses πρότασις first in its wider sense of 'proposition' than in the narrower sense of 'premiss'; so causing great confusion.

[2] 'Contrary' here cannot be opposed to contradictory, since you destroy an argument no less by proving the contradictory to one of its premisses, than the contrary; and Aristotle expressly says that an ἔνστασις may be particular, whilst he is doubtful whether a premiss can be so, strictly speaking.

[3] 'Sign' corresponds pretty closely to what we call 'circumstantial evidence.' Aristotle, as a test of the cogency of the enthymeme arising from the σημεῖον, reduces it to a syllogism, and tries whether it obeys the syllogistic laws.

[4] βούλεται εἶναι, professes or pretends to be, would fain be, is

necessary or probable; for if when A exists, B exists; or if when A has happened either before or after, B has happened also; then A is a sign of the happening or existence of B. An Enthymeme[1] is a syllogism drawn from probabilities or signs. The sign is taken in three ways like the middle in the several figures, either as in the first figure, or as in the second, or as in the third. For instance, to prove a woman to be pregnant because she has milk, is by the first figure, for having milk is the middle term. Let A be 'pregnant,' B 'having milk,' and C the 'woman.'[2] But to prove that the wise are good, because Pittacus is good, is by the third figure. Let A be 'good,' B 'the wise,' C 'Pittacus.' It is true then to predicate both A and B of C, only the one (predicate) is not mentioned, as it is well known, but the

naturally inclined to be. Trendelenburg translates this clause: 'Signum autem id agit, ut propositio sit, quæ demonstrare possit, vel necessaria, vel hominum opinione probata.'

[1] ἐνθύμημα from ἐνθυμεῖσθαι, to consider, closely corresponding to our word 'consideration.' Aristotle always uses it consistently with his definition here, as a rhetorical argument; an inference drawn from probable premisses, or from circumstantial evidence, not pretending to the rank of a demonstration. 'Later authors used the term in various senses (v. Cic. Top. 13, Quintil. 5, 10, &c.); but the common account that it is a *syllogism with one premiss omitted* is much later' (L. and S. sub voce), and we may add, totally distinct from its Aristotelian sense. As Trendelenburg remarks, 'enthymematis nomen si qui inde ducunt, quod propositio vel assumptio ἐν θυμῷ, animo retineatur: quum ab origine Græca tum ab Aristotelis usu discedunt.'

[2] The syllogism is in Barbara, and will stand thus:

All women with milk (B) are pregnant (A),
This woman (C) has milk (B);
∴ She is pregnant.

other is taken.[1] The inference that a woman is pregnant because she is pale, professes to be by the second figure, for since paleness attends pregnant women, and it accompanies *this* woman, they suppose it proved that she is pregnant. Let paleness be A, being pregnant B, and the woman C.[2]

If only one premiss be expressed, it is simply a sign, but if the other also be assumed in addition, it is a syllogism; *e.g.* that Pittacus is liberal, for the ambitious are liberal, and Pittacus is ambitious.[3] Or again that the wise are good, for Pittacus is good, and he is also wise. In this way, then, syllogisms are produced, only that the one by the first figure is unimpeachable[4] if it be true (for it is universal), whilst that by the third figure is impeachable, even if the conclusion be true, through the inference not being universal or applicable to the subject.[5] For it does not follow if Pittacus is

[1] The argument as at first stated: 'Pittacus is good, therefore wise men are good,' is an enthymeme in the modern sense of the word, that is to say, one of the premisses is suppressed διὰ τὸ εἰδέναι, as Aristotle puts it. Expanded into syllogistic form, the example becomes:

Pittacus is good,
Pittacus is wise;
∴ Wise men are good;

which is an illegitimate mood of the third figure, containing an illicit process of the minor.

[2] Pregnant women (B) are pale (A),
This woman (C) is pale (A);
∴ She is pregnant;

which is an illegitimate mood in the second figure, containing an undistributed middle.

[3] A legitimate syllogism in *barbara*.

[4] ἄλυτος. λύειν is the ordinary Aristotelian expression for finding a flaw in an argument.

[5] The premisses 'Pittacus is wise,' 'Pittacus is good,' though

good, that the other wise men are so also. But the instance by the second figure is always and in every way impeachable, for a syllogism never arises when the terms are so disposed, for it does not follow if pregnant women are pale, and this woman is pale, that she is pregnant. There will then be *truth* in the signs in all cases, but they have the above-mentioned varieties.

they do not warrant the universal conclusion applying to the subject 'all good men,' yet do warrant a particular conclusion, 'some good man is wise;' whereas the premisses of the second-figure example:

Pregnant women are pale,
This woman is pale,

warrant no conclusion whatever. One of the premisses in the second figure must be negative, otherwise there is necessarily an undistributed middle.

TOPICS I.[1]

Topics I. 4, §§ 1, 2.

105. Now every proposition and every problem[2] declares either *Genus*, or *Property*,[3] or *Accident*;[4] for *Diffe-*

[1] τὰ τοπικά, from τόποι—loci communes: concerning common-places; giving general directions for conversation, debate, &c., and the method of drawing conclusions in probable matter, the art thereof being dialectic: cf. Top. I. 1, 1, where dialectic is described as *μέθοδος ἀφ' ἧς δυνησόμεθα συλλογίζεσθαι περὶ παντὸς τοῦ προτεθέντος προβλήματος ἐξ ἐνδόξων καὶ αὐτοὶ λόγον ὑπέχοντες μηθὲν ἐροῦμεν ὑπεναντίον.*

[2] Vide (106).

[3] Property (ἴδιον) is here to be understood in its logical sense of an attribute peculiar to the subject.

[4] Vide Mansel's *Aldrich*, Appendix, note A, for a valuable account of the predicables. For the relation between the predicables and the categories, see note 1, page 2. The doctrine of the predicables was largely expanded and altered by Porphyry and the schoolmen, and by them so closely associated with realist theories, that it is impossible satisfactorily to translate their teaching into nominalist language, as Mill attempts to do in his *Logic* (Bk. I. ch. vii.).

The whole arrangement of the predicables, and the meaning which we are to attach to them, hinges upon the phrase τὸ τί ἦν εἶναι, or essence. This expression, which we find thoroughly established in Aristotle, and assumed not to require explanation, is fully discussed in Excursus I. to Vol. IV. of Schwegler's *Die Metaphysik des Aristoteles.* It seems to have arisen from the question τί ἐστί (τινι) εἶναι, or, τὸ εἶναι; 'what is the being of such and such a thing?' the dative being a possessive dative, and the whole phrase equivalent to τί ἐστί (τις); This τί ἐστιν εἶναι must have gradually lost its interrogative force and been treated as one word signifying the 'essence,' and as such requiring the article. 'The imperfect tense,' says Schwegler, 'probably refers back from the individual and material instances to the general ideal; die Form

rentia, as being generic, must be classed with Genus. But since some Properties signify the essence, whilst

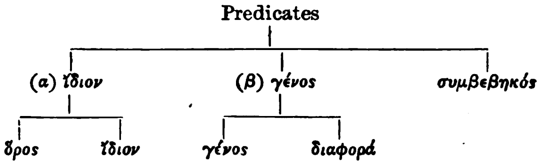
die nicht wird, sondern zeitlos ist, war vor dem concreten Einzelding, das in der Zeit wird; the idea (Idee) of the house,' he continues, 'existed before the particular single house came into existence. Why is this given material a house? Because it is that ὃ ἦν οἰκίᾳ εἶναι.' Aristotle was not the first to employ the imperfect in this way, for we read (*Diog. L.* VI. 1, 3) πρῶτος ὁ 'Αντισθένης ὡρίσατο λόγον, εἰπών· 'λόγος ἐστὶν ὁ τὸ τί ἦν ἢ ἔστι δηλῶν.' This τί ἦν εἶναι, or essence, is closely equivalent to Plato's ἰδέα, and is that something in anything which causes it at once to be what it is, and to be called what it is called. The fundamental error of realism lies in assuming that these two are identical. The corresponding phrase in Mill's language is 'connotation,' though it only covers half the meaning of essence, *i.e.* that which causes a thing to be called what it is called, and the absence of which would cause it to be called something else. The other and more prominent half of its meaning, *i.e.* the primary cause of all its properties, he, like all other nominalists, regards as non-existent, or, at any rate, unknowable. The schoolmen, on the other hand, regarding essence in both its aspects, consider the distinctions of the predicables as equally applicable to the things existing in nature, and to language. In Aristotle himself the realism is not so apparent, and the predicables are rather a classification of predicates considered in relation to their subjects, than of things and qualities; the idea of essence being, however, one of the main *fundamenta divisionis*.

Aristotle arrives at his predicables by a process of dichotomy, (vid. (112).) Every predicate must be either convertible with its subject or not; if it is convertible, it is an ἴδιον (in the wider sense); if it is not convertible, it is either genus (which includes difference as being generic) or else accident: genus, if it expresses a part of the essence: accident, if it does not. Then ἴδιον is divided into ὅρος (definition), and ἴδιον proper, according as it does or does not express the essence. Genus in like manner is divided into genus and difference, which are the two parts of a definition; the genus being 'that which is predicated of many things differing in species, in answer to the question what is it?' (109), and the differences the properties peculiar to those species, by which they are distinguished from one another. All this we may exhibit in a table :—

others do not, let Property be divided into both the aforesaid classes, and let those which express the essence be called *Definition*, the rest, according to the common name given to them, *Property*. . . . .

Topics I. 4, § 3.

106. Now the *problem*[1] and the *premiss* differ in their form. For when it is thus expressed, 'Is two-footed land-animal the definition of man?' and 'Is animal the genus of man?' a premiss is produced. But if it be asked whether two-footed land animal is a definition of man or no? and, whether animal is the genus (of man or no)? a problem is produced. . . .



It will be observed that species is excluded from the Aristotelian list of predicables; and not without good reason, since it cannot properly appear in the predicate, except κατὰ συμβεβηκός. It should express the relation of subject to predicate, not of predicate to subject. 'The so-called *Species prædicabilis* is in the manner of its predication in no way distinguished from genus. *Man* when predicated of *philosopher* expresses a part only of the essence of its subject, *i.e.* a portion of the attributes which the subject notion comprehends; precisely as does *animal* when predicated of *man*.'—Mansel, appendix, note A. The schoolmen, however, who regarded species as natural classes, were obliged to invent a *species prædicabilis* to predicate of individuals, whilst all the other heads of predicables were predicated of the *species subjicibilis*; *e.g.*

Alexander was a Macedonian (species prædicabilis).
Macedonians are Greeks (γένος).

[1] The problem was a question proposed for dialectical discussion in an alternative form, as in the examples given in the text.

Topics I. 5, § 1.

We must say what *Definition* is, what *Property*, *Genus*, *Accident*. *Definition* is a sentence which signifies the essence.[1] Either a sentence is rendered in place of a noun, or a sentence in place of a sentence—for it is possible to define even some of the things signified by a sentence. But as many as make their answer (τὴν ἀπόδοσιν, i.e. their definition) in any way by means of a noun, clearly do not render the definition of the thing, seeing that every definition is a kind of sentence. However, even such expressions as these must be considered to be of the nature of definition, as that 'The becoming is beautiful.' . . . 107.

Topics I. 5, § 4.

Property is that which does not indeed declare the essence, but belongs to the thing alone, and is convertible with it; for instance, it is a property of man to be capable of learning grammar; for if he be a man, he is capable of learning grammar, and if (a creature) be capable of learning grammar, he is a man. . . . 108.

Topics I. 5, § 6.

Genus is that which is predicated of several things, differing in species,[2] in answer to the question, 'What 109.

[1] Vide note 4, page 38.

[2] That is differing in part of the connotation. Supposing you take two homogeneous species, and ask, What is a man? What is a horse? The answer is the common genus, *i.e.* an animal.

is it?' Now we must understand such things to be predicated *in answer to the question, What is it?*[1] as it is fitting to give in answer, when asked, What is the subject? as, in the case of man, it is fitting when asked, What is the subject? to say 'He is an animal.'

. . . .

Topics I. 5, § 8.

110 *Accident*[1] is that which is none of these, neither Definition nor Property nor Genus, and yet belongs to the thing, and that which can belong and not belong to one and the same individual; as, for instance, 'sitting' may belong and not belong to the same individual. The same, too, is the case with 'whiteness'; for nothing hinders the same thing from being sometimes white and sometimes not white. . . .

Topics I. 5, § 10.

111. It is clear from them[2] that nothing hinders accident from becoming at a certain time and in a certain rela-

[1] *τί ἐστι* expecting for answer a substantive, is here opposed to *ποῖόν ἐστι*, expecting an adjective: *e.g. τί ἐστι τοῦτο*; answer, ἄνθρωπος —*ποῖόν ἐστι τοῦτο*; answer, λευκόν.

[1] This passage is otherwise taken to distinguish between (1) Inseparable and (2) Separable Accidents. The former, though inseparable from the individual, are neither part of the essence, nor constant properties of the class: the latter are variable in the individual. Aristotle, however, does not seem to intend any such distinction, for he goes on to compare his two definitions of accident, in a way which would hardly be possible if he had distinguished between two kinds: (*ἐστὶ δὲ τῶν τοῦ συμβεβηκότος ὁρισμῶν ὁ δεύτερος βελτίων, κ.τ.λ.* § 9.)

[2] i.e. Such questions as, Is honour or expediency preferable? Is the life of virtue or of enjoyment the sweeter? In which cases the accident 'preferable' or 'sweet' is virtually a property. Top. I. 5, § 9.

tion property; for instance, 'sitting,' which is an accident, will, when one is the only person who is sitting, be a property; and if one be not the only person sitting, it will be a property with respect to those who are not sitting. So that nothing hinders accident from becoming in a certain relation, and at a certain time, property. But simply (*i.e.* without such limitation) it will not be property. . . .

Topics I. 8, §§ 2, 3.

Whatever is predicated of anything must be either convertible with the thing or not.[1] If it be convertible, it would be *definition* or *property*; if it signify the essence, *definition*—if not, *property*; for property was defined as that which is convertible, but does not express the essence. If it be not convertible with the thing, it is either one of the parts of the definition of the subject, or not. If one of the parts of the definition, it would be *genus* or *differentia*, since definition consists of genus and differentiæ; if not one of the parts of the definition, it is clear that it would be *accident*. . . . 112.

[1] Vide note, page 39.

TOPICS VI.

Topics VI. 1, § 1.

118. In the criticism of Definition there are five parts. For (it may be objected) either (1) that it is not true to apply the definition generally to that which bears the name (of the thing defined)[1]; (for the definition of man ought to be true of every man); or (2) that, though there exists a genus, the definer has not referred the subject to its genus, or not to its proper genus (for he ought to place it in its genus and add the differentiæ; for the genus, more than any other part of the definition, seems to signify the substance[2] of the thing defined); or (3) that the words used are not peculiar[3] (for the definition ought to be peculiar, as has before been said); or (4) if, after fulfilling all the above-mentioned requirements, he has not defined or stated the essence of the thing defined. Besides the above, there yet remains the case (5) where he has indeed defined, but has not defined well.[4] . . . .

[1] The definition given does not apply to *all* the things denoted by the name.

[2] The differentia is generally an adjective; the genus being a substantive is more able to convey the idea of *substance*, *e.g.* in 'Man is a rational animal,' it is the word 'animal' which conveys the idea of substance.

[3] ἴδιος. The definition ought to be convertible with the thing defined, *e.g.* if rational animal is a proper definition of man, all rational animals must be men.

[4] According to Aristotle, there are four kinds of (so-called)

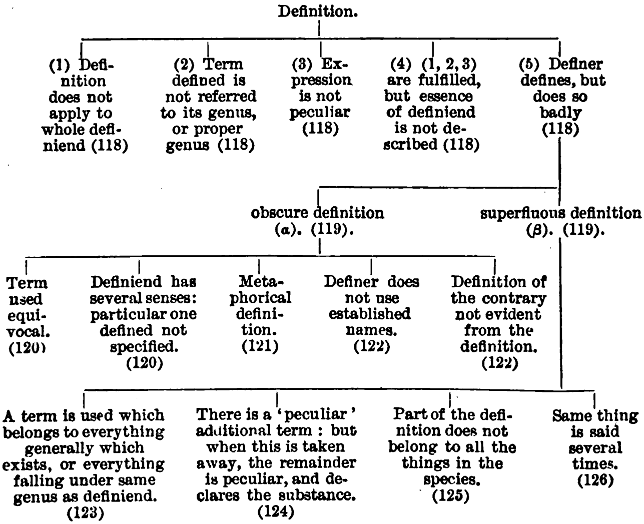
Topics VI. 1, § 4.

Of bad definition there are two parts, firstly, the use 119.
of obscure language (for the definer ought to use the clearest possible language, since it is for the sake of giving information that the definition is rendered); secondly, if he has said more than is needed; for all that is super-added in the definition is superfluous. Each of the above in its turn is divided into several parts.

Topics VI. 2, § 1.

There is one head of obscure definition, when the term 120.

Definition, which are not definition at all (1, 2, 3, 4). Then there is the definition, which is definition, but is badly expressed (5). This is subdivided into two heads (α) that of obscure (five different kinds), and (β) that of superfluous (four different kinds). This is shown in the following table;—



used is equivocal[1] with something else; *e.g.* Generation is a bringing into being; or Health is a symmetry[2] of hot and cold. For *bringing* and *symmetry* are equivocal, so that it is not clear which of the things signified by the ambiguous phrase he intends to speak of. So, too, if the definiend has several senses, and the definer speaks without distinguishing them; for it is not clear which is the sense that he has defined, and it is possible to raise a quibble on the ground that the definition does not apply to all the objects defined. . . . .

Topics VI. 2, § 3.

121. There is another (head of obscure definition) if he has expressed the definition in metaphor, *e.g.* if he has described science as 'unchangeable,' or the earth as a 'nurse,' or temperance as a 'harmony.' For everything is obscure that is expressed in metaphor. . . . .

Topics VI. 2, §§ 4–7.

122. Further, if he does not use established[3] names; for

[1] Aristotle (Cat. 1, 1) defines ὁμώνυμα as words which have a common name, and a different meaning. But he does not always distinguish very accurately between the name and the thing signified; we have, therefore, not adhered closely to his definition; but have used the word *equivocal*, which is applied not to two things with a common name, but to the common name itself.

[2] The idea of equal proportion was a very favourite one with the Greeks, especially with Plato and Aristotle. Plato, through the mouth of Socrates, describes Justice, in the Republic, as a harmony of the parts of the soul. Aristotle, in the Nichomachean Ethics, says that virtue consists in a mean.

[3] κειμένα ὀνόματα, ordinary or established names, answering to the κύρια ὀνόματα in Aristotle's Poetics, where (21. 5) he says, λέγω κύριον (ὄνομα) ᾧ χρῶνται ἕκαστοι.

instance, Plato[1] calls the eye 'Brow-shaded,' or the spider 'Putrid-biter,'[2] or the marrow 'Bone-begotten.' For everything is obscure which is not usual.

But some things have been said neither equivocally, nor metaphorically, nor yet literally, as that 'Law is a measure or image of the things naturally just,' but such expressions as these are worse than metaphor. For metaphor does make the thing signified in some degree known through its likeness, for everyone who uses a metaphor does so on account of some likeness.[3] But such an expression as the above does not make it known. For neither is there the likeness present to make law a measure or an image, nor has it been so used literally. So that if anyone says that law is literally a measure or image, he speaks falsely; for an image is a thing of which the origin is by imitation,[4] and this is not the case with law; and if not literally, it is clear that he has spoken obscurely and worse than any of the things said in metaphor. So, too, if the

[1] Probably the comic poet, Πλάτων ὁ κωμικός flourished circ. B.C. 427–389.

[2] 'That which causes putrefaction by its bite.'—(Liddell and Scott).

[3] Cf. the definition of Metaphor given by Aristotle in the Poetics, 21. 7, where he says that it is ὀνόματος ἀλλοτρίου ἐπιφορά, either by generalisation, by specialisation, from species to species, or by analogy.

[4] This has reference to the etymology of εἴκων, which is from ἔοικα. Aristotle is fond of grounding arguments upon etymologies, and often false ones; *e.g.* in the Nic. Ethics, that of δικαστής from δίχα, ἀληθής from ἀ privative and ληθή, σωφροσύνη from σώζειν and φρόνησις, μακάριον from χαίρειν. (V. 7. VI. v. 8. VI. v. 5. VII. 12. 2.) Vide Plato's Cratylus, for a plentiful store of such fanciful derivations.

definition of the contrary be not evident from what is said; for definitions well rendered make known the contrary definitions also. Or if, when spoken by itself, it were not clear of what it is the definition, but it were like the works of the ancient painters, the several subjects of which were not recognised unless the names were inscribed. . . . .

Topics VI. 3, § 1.

123. But in considering whether the definer has said too much in his definition, one should first examine whether he has used any term which belongs to everything;[1] either generally to everything which exists, or to everything which falls under the same genus as the thing defined. For this must have been said superfluously. For the genus ought to distinguish the thing from other genera, and the differentia from any of the species included in the same genus. . . .

Topics VI. 3, § 2.

124. Or if the additional term be peculiar, but when this is taken away,[2] the rest of the sentence is both peculiar, and expresses the substance. . . .

[1] For instance, the definitions, Man is an animal that breathes; Man is a rational being, having existence; are bad: in the latter case, because all things have existence, in the former because all animals, under which genus Man falls, breathe.

[2] For instance, in the definition, 'Man is a rational animal capable of learning grammar;' if we take away the 'capable of learning grammar,' the definition that still remains is both peculiar, and expresses the substance of the thing defined. The meaning of the last clause seems to be that we must take care to have a noun to give an idea of substance; cf. (118), where we read that the genus seems 'especially to signify the substance of the thing defined.'

Topics VI. 3, § 4.

Further, if something included in the sentence does not belong to all the things under the same species.[1] For such a definition as this is worse than those which use an attribute that belongs to everything which exists. 125.

. . . .

Topics VI. 3, § 5.

Again, if he has said the same thing more than once.[2] . . . 126.

Topics VI. 3, § 6.

Now to utter the same name twice is not a solecism, but to predicate the same thing of anything more than once; as, for instance, Xenocrates says that Wisdom[3] is that which defines and contemplates being. For defining is a kind of contemplation,[4] so that he says the same thing twice, by adding also the term 'contemplate.' 127.

[1] For instance, Man is a rational animal, six feet high.

[2] For instance, Man is an animal that breathes: Man is a two-footed biped. All animals breathe, all bipeds have two feet; therefore such definitions are tautological.

[3] φρόνησις here seems to be used in a somewhat wider sense than in Aristotle, who uses it for prudence or practical wisdom, and distinguishes it from σοφία (vide Ethica, passim). In Topics, V. 6. 10, it is said to be the essential property of φρόνησις, to be the highest condition of the reasoning part (τὸ λογιστικόν).

[4] ὁριστική is based on θεωρητική, and is a department of it.

LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

33 High Street, Oxford,
August 1878.

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A FREE government is not a government in which liberty prevails, or in which there is an absence of inconvenient restraints and oppression on the part of the sovereign power; but a government in which there is a plurality of rulers, and fixed laws respected by the administrative authority.[a] A free government is thus opposed to an arbitrary or despotic government, such as the Roman, French, or Austrian empires. In this sense, Hume[1] opposes free states to absolute monarchies, and Rousseau speaks of 'the difference between *free* and *monarchical* states;'[2] *i.e.* between states where the sovereignty belongs

[1] 'The provinces of absolute monarchies are always better treated than those of free states.' Part i. Essay 3.

[2] *Contrat Social*, liv. iii. ch. 8. According to Sir James Mackintosh, 'as general security is enjoyed in very different degrees under different governments, those which guard it most perfectly, are by way of eminence called *free*. Such governments attain most completely the end which is common to all governments. A free constitution of government, and a good constitution of government, are therefore different expressions for the same idea.' *On the Law of Nature and Nations*, p. 60. However, one who thought with Hobbes that absolute monarchy is the best form of government, would probably not call *that* a free constitution. On the difference between free and despotic governments, see likewise Bentham's *Fragment on Government*, p. 113.*

[a] *Fixed laws respected by the administrative authority*. This condition is not recognised by Austin. Sir James FitzJames Stephen (*Liberty, Equality, and Fraternity*, p. 171), goes so far as to declare that 'democracy has, as such, no definite or assignable relation to liberty;' but this can hardly be admitted, for the reason given by Mr. James Mill in the passage quoted above (p. 100), which is almost conclusive for this purpose, though justly criticised by Sir G. C. Lewis on other grounds. An absolute despot will naturally put down whatever displeases him; a more numerous body are pretty sure to present variety in their likes and dislikes, so that the practices which they will agree to suppress or enforce, will, *ceteris paribus*, be comparatively few. It is true on the other side that the despot may be indifferent to practices very hateful to the majority, but which do not touch him personally.—W.

* And Austin's 6th Lecture (*Student's Austin*, p. 112). He says: 'They who distin-

'e cetero senatu'—to remedy the existing anomalies in the law; and this commission was 'modicum in præsens levamentum.']

29. Honours of Nero, son of Germanicus. Nero, one of the sons of Germanicus, now entering on manhood, was commended to the Senate by Tiberius; who obtained for him relief from the vigintiviratus,[1] and that he should be a candidate for the prætorship five years before the legal period: 'non sine irrisu audientium.' 'Additur Pontificatus.' He was soon after married to Julia, daughter of Drusus, an event which gave as much joy as the engagement of Sejanus' daughter to the son of Claudius did displeasure.

30. Volusius. L. Volusius and C. Sallustius Crispus died at the end of the year. The first, of an old family, but never hitherto 'præturam egressa,' had lent honour to it by having been Consul and one of the Triumvirate 'legendis equitum decuriis.'[2] Sallustius Crispus. The second, a grand-nephew of the historian, by whom he had been adopted, was of an equestrian family; and though well able to have attained the highest honours, had preferred to imitate Mæcenas, and 'sine dignitate Senatoriâ multos triumphalium consulariumque potentia anteire.' He was a man of great ability, and after the death of Mæcenas was 'præcipuus cui secreta imperatorum inniterentur,'—e.g. he was 'interficiendi Postumi Agrippæ conscius.'

A.D. 21.
31. Corbulo and Sulla. **Tiberius IV. Drusus II. Consuls**, 'patrisque atque filii collegio annus insignis.' Tiberius retreated to Campania.[3] Drusus found an opportunity of gaining popularity by composing the quarrel between Domitius Corbulo, 'præturâ

[1] The Vigintiviratus was a kind of Police-board, which had charge of the mint, of the mending of streets, of crimes ending in mortal violence, &c.

[2] This power, 'recognoscendi turmas equitum, was transferred by Augustus to a Triumviratus.

[3] Tacitus says—'Longam et continuam absentiam paulatim meditans, sive ut amoto patre Drusus munia consulatûs solus impleret.'

and the other less, erroneous: and, therefore, since to hit exactly on the mean is difficult, one must take the least of the evils as the safest plan;[1] and this a man will be doing if he follows this method.

Natural bias to be taken into account.

We ought also to take into consideration our own natural bias; which varies in each man's case and will be ascertained from the pleasure and pain arising in us. Furthermore, we should force ourselves off in the contrary direction, because we shall find ourselves in the mean after we have removed ourselves far from the wrong side, exactly as men do in straightening bent timber.[2]

And especially the universal bias towards pleasure.

But in all cases we must guard most carefully against what is pleasant, and pleasure itself because we are not impartial judges of it.

We ought to feel in fact towards pleasure as did the old counsellors towards Helen, and in all cases pronounce a similar sentence: for so by sending it away from us we shall err the less.[3]

Well, to speak very briefly, these are the precautions by adopting which we shall be best able to attain the mean.

[1] '*Δεύτερος πλοῦς* is a proverb,' says the Scholiast on the Phædo, used of those who do any thing safely and cautiously, inasmuch as they who have miscarried in their first voyage, set about their preparations for the second cautiously;' and he then alludes to this passage.

[2] That is, you must allow for the *recoil*.
'Naturam expellas furca tamen usque recurret.'

[3] This illustration sets in so clear a light the doctrines entertained respectively by Aristotle, Eudoxus, and the Stoics, regarding pleasure, that it is worth while to go into it fully.

The reference is to Iliad iii. 154–160. The old counsellors, as Helen comes upon the city wall, acknowledge her surpassing beauty, and have no difficulty in understanding how both nations should have incurred such suffering for her sake: still, fair as she is, home she must go that she bring not ruin on themselves and their posterity.

This exactly represents Aristotle's relation to Pleasure: he does not, with Eudoxus and his followers, exalt it into the Summum Bonum (as Paris would risk all for Helen), nor does he with the Stoics call it wholly evil (as Hector might have said that the woes Helen had caused had 'banished all the beauty from her cheek'), but, with the aged counsellors, admits its charms, but aware of their dangerousness resolves to deny himself; he 'Feels her sweetness, yet defies her thrall.'

4. Write out in full :—

Imper. mood of *fero*.	Imper. mood of *εἶμι*.
Imperf. subj. of *patior*.	Pres. opt. pass. of *σιγάω*.
Perf. indic. of *absum*.	1st aor. imper. mid. of *σημαίνω*.
Fut. perf. of *proficiscor*.	Fut. ind. act. of *μένω*.
Pres. subj. of *dignor*.	Paulo-post fut. of *λέγω*.

5. Give instances in both Greek and Latin of *Demonstrative, Interrogative, Possessive,* and *Reflexive* Pronouns; and give the meaning of *quidam, quisquam, quisquis, quisque, quis*; and of *πόσος, ποῖος, πότερος, τόσος, οἷος, ὅσος, ὅστις.*

6. Illustrate by examples the cases governed by *dono, gaudeo, credo, doceo, obliviscor,—τυγχάνω, ἕπομαι, ποιεῖν, ἀκούω, ἔχω.*

7. What is meant by *ablative absolute, apposition, attraction, contraction, cognate accusative*?

8. Illustrate by examples the meaning of, and cases governed by, *ante, circa, ab, super, prae,—ἐπί, ἀντί, μετά, ἀπό, πρός.*

9. Distinguish—

si velit, si vellet.	*ὁ αὐτὸς ἀνήρ, αὐτὸς ὁ ἀνήρ..*
ejus caput, suum caput.	*ἄλλα, ἀλλά.*
metuit te, metuit tibi.	*ἡ, ἥ, ᾗ ᾖ.*
nobis interest, nostrâ interest.	*ἔστησε, ἕστηκε.*
amatum iri, amandum esse.	*ἵνα βλέψεις, ἵνα βλέψῃς.*

10. Translate into Latin :—

(*a*) He said he would come whenever he was wanted

(*b*) He said, I will come whenever I am wanted.

(*c*) He sold the house for as much as he expected.

(*d*) He exhorted his soldiers not to lose the opportunity of freeing their country.

(*e*) The first Consuls were elected at Rome in the two hundred and forty-fifth year after the building of the city.

4. 'The principal cause of phonetic degeneracy in language is when people shrink from the effort of articulating each consonant and vowel.'

Are there any phenomena of phonetic change which cannot be fully explained in this way?

5. Apply the principles of comparative philology to an examination of the following words:—*ἄρκτος, βάρβαρος, γίγνομαι, δαήρ, δέσποινα, εἰμί, ἥλιος, ἧπαρ, ἵππος, μοῖρα, ὀστέον, πίπτω, ποῖος, ὕβρις, ὕπνος.*

6. Trace the decay of the Latin diphthongs.

7. Explain the various ways in which the perfect tense is formed in Latin. Illustrate from Greek.

8. By what arguments has the existence of the digamma been established? In what authors are traces of its use to be found?

No. XIII.

1. What is the locative case?

2. Analyse the forms *amaverimus, lapidum, alicubi.*

3. Explain the formation of *calumnia, convicium, drachuma, facilumed, sepulcrum, stolidus, Vertumnus, auctumnus.*

4. Give some account of the formation of adverbs.

5. Explain, with instances, Anacoluthon, Zeugma, Pleonasm, Irony.

6. Translate the following sentences, so as to show the meanings of the middle voice:—

(1) *πᾶν σοι φράσω τἀληθὲς οὐδὲ κρύψομαι.*

(2) *καὶ ὁ μὲν ἐδίκαζε, ἡμεῖς δ' ἐδικαζόμεθα· καὶ ὁ μὲν ἐπεψήφιζε, ἡμεῖς δ' ἐψηφιζόμεθα· καὶ ὁ μὲν ἔλεξε ἡμεῖς δὲ διελεγόμεθα.*

4. A bankrupt pays 5*s.* 9*d.* in the pound; if his assets were 500*l.* more, he would pay 6*s.* 5*d.*: what are his assets and his debts?

5. Find the present worth of 122*l.* 16*s.* due 7 months hence at 4 per cent.

6. Potatoes are bought at $10\frac{1}{2}$*d.* the stone, and have to pay a duty of 1*l.* the ton; if they are sold at $1\frac{1}{2}$*d.* the lb., what is the profit per cent.?

7. Find the compound interest on 5000*l.* for 4 years at 5 per cent.

8. Find the value of 3840 articles at 19*s.* $11\frac{3}{4}$*d.* each. Three purchasers divide them in the proportion of 3, 4, 5: what will each pay?

9. Extract the square root of ·196, $3\frac{2}{3}-1\frac{8}{9}$.

10. I sell out 12500*l.* from the Three per Cents. at 96; I invest one-third of the proceeds in Egyptian Six per Cent. Bonds at 125, and the remainder in land which yields $2\frac{1}{4}$ per cent. net. What is my difference in income?

11. What quantity of Turkey carpet is required for a room 20 feet 4 inches long, and 18 feet 8 inches broad, allowing a margin of 2 feet 8 inches all round? Find also the number of tiles each 8 inches by 4 which will be needed to fill this margin.

XXVII.

1. Find by Practice the cost of 4 cwt. 2 qrs. 12 lbs. at 4*l.* 13*s.* 4*d.* per quarter.

2. Reduce $\frac{3}{7}$ of 1*d.* to the fraction of 17*s.* 6*d.*; and find what fraction 6 oz. 15 dwt. is of a lb. Troy.

3. Simplify:

(1) $\dfrac{7}{1-\dfrac{2}{3+\frac{3}{4}}}$; (2) $\left\{\dfrac{3\frac{1}{3}}{7}+\dfrac{2}{10\frac{1}{2}}-\left(\frac{5}{18}\text{ of }\frac{4}{7}\right)\right\}+\frac{4}{7}$.

8. Two persons start at noon from towns 60 miles apart. One walks at the rate of 4 miles an hour, but stops $2\frac{1}{2}$ hours on the way. The other walks at the rate of 3 miles an hour without stopping. When and where will they meet?

9. Divide 225 into 2 parts, so that three times the greater may exceed 7 times the less by 45.

10. Prove that, if $\frac{a}{b}=\frac{c}{d}$, $\frac{7a+5b}{8a-3b}=\frac{7c+5d}{8c-3d}$.

11. Solve the equations

(1) $\frac{1}{x}+\frac{1}{2x}-\frac{1}{3x}=\frac{7}{3}$.

(2) $\frac{3x-1}{2x-1}-\frac{4x-2}{3x-2}=\frac{1}{6}$.

(3) $\left.\begin{aligned}\frac{2x}{3}+\frac{3y}{2}&=16\tfrac{1}{6}\\ \frac{3x}{2}-\frac{2y}{3}&=16\tfrac{1}{6}\end{aligned}\right\}$

(4) $\left.\begin{aligned}x-y&=\tfrac{1}{6}\\ x^2-y^2&=\tfrac{5}{36}\end{aligned}\right\}$

12. A is twice as old as B. Nine years ago he was three and a half times as old as B. Find their present ages.

XXVI.

1. If $a=2$, $b=3$, $x=6$, $y=5$, what is the value of
$$a+2x-\{b+y-[a-x-(b-2y)]\}\ ?$$

2. Add together
$$ax-by,\ x+y,\ \text{and}\ (a-1)x-(b+1)y$$

3. Multiply $\frac{1}{x^2}-\frac{1}{y^2}$ by $\frac{x}{y}+\frac{y}{x}$.

Divide $\frac{a}{a-x}-\frac{a-x}{a}$ by $\frac{2ax-x^2}{(a-x)^2}$

10. 'So that, in process of time, copyhold tenure must disappear from our present modes of holding land.' Explain this historically.

Ste. 645. Williams 356–358.

11. Trace and account for the gradual conversion of strictly servile occupation into certain and heritable tenure.

Ste. 214 *et seq.* Williams R. P. 336–339. Digby 41 *et seq.*, 109, 213–222.

CHAPTER XVIII.

INCORPOREAL HEREDITAMENTS.

(Stephen's 'Commentaries,' 647–693, 7th ed.; 666–712, 6th ed.)

1. Distinguish carefully between a corporeal and incorporeal hereditament, and comment on the principle adopted as the basis of division.

Ste. 647. Austin 372, 708. Williams 10. Digby 229.

2. 'In the transfer of incorporeal property, when alone and self-existent, formerly lay the distinction between it and corporeal property.' Explain this.

Williams 11, 231. Ste. 511. Digby 128, 331 (7), 328 (4).

3. Define an easement, and distinguish easements from profits. Is a right to draw off water from a well *in alieno solo* a profit or an easement?

Ste. 648. *Race* v. *Ward*, 4 Ell. and Bl. 702. Goddard on 'Easements' 1, 2. Digby 127.

4. Sketch the history, and give an outline of the leading principles, of the law relating to rights of common.

Digby 134–137. Ste. 649–657. Lord Hatherley in *Warrick* v. *Queen's College*, L. R. 6 Chan. App. 720. Maine's 'Village Communities' 85 *et seq.* Elton's 'Law of Commons' ch. i.

endeared himself both to the soldiers and the general, and, on Hasdrubal's death, was unanimously elected to the chief command.[1]

4. Hannibal's character. Fearless, yet prudent in danger; powerful in body and active in mind; careful of his soldiers, and strict in discipline, Hannibal possessed all the qualities of a great commander. He was moderate, nay abstemious in his bodily habits, modest in dress, and only conspicuous for his arms and horses. By sharing every danger with the meanest soldier, he endeared himself to his men: and he was always the first to enter the fight, and the last to leave it. Livy is rather liberal to him on the score of vices: here they are—inhumana crudelitas, perfidia plus quam Punica,[2] nihil veri, nihil sancti, nullus deûm metus, nullum jusjurandum, nulla religio—no conscience at all.

5. WAR BEGINS IN SPAIN, B.C. 220.—Hannibal, with a view of causing the Romans to take up arms, determines to attack the Saguntines—a people by treaty[3] independent both of

[1] *Prærogativam militarem.*] The tribe which voted first in a Roman election was called prærogativa (præ and rogo) and it generally carried the votes of the tribes which followed it; for it was chosen by lot, and the lot was supposed to be under the especial care of the gods. On the whole subject of Comitia, vide *Dictionary of Antiquities*, s. v.

[2] *Punica fides.*] A proverbial expression among the Romans for 'bad faith.' They were not much better than the Carthaginians themselves. With regard also to the charge of cruelty, Livy does not bring forward throughout his book a sufficient number of instances to justify it: and though Hannibal is charged in the same way by other historians, it is very doubtful if their accounts are authentic. Livy does not call the treacherous massacre of 2,000 Capuans by Marcellus cruel!

[3] For an account of this treaty, see p. 9, note.

CHAPTER V.

Of the real and nominal price of Commodities, or of their price in Labour, and their price in Money.

EVERY MAN IS RICH OR POOR ACCORDING TO THE DEGREE IN WHICH HE CAN AFFORD TO ENJOY THE NECESSARIES, CONVENIENCES, AND AMUSEMENTS OF LIFE; only a small part of which can be supplied by a man's own labour; the greater part must be derived from the labour of other people, and which he must purchase; hence labour is the real measure of the exchangeable value of all commodities, p. 30.

The **real price** *of everything is the* **toil and trouble** *of acquiring it.*[1] What is bought with money is purchased by labour, as much as what we acquire by the toil of our own body. The money saves us the toil, and contains the value of a certain quantity of labour. *Labour* was the *first* price, the *original purchase money*, that was paid for all things: by it all the wealth of the world was purchased, and its value is equal to the quantity of labour which it can command, p. 31.

'**WEALTH**,' as Hobbes says, '**IS POWER**,'[2] *i.e.*, it may afford a man the *means* of acquiring power, by giving him the command of other men's labour; and his fortune is greater or less according to the quantity of other men's labour which it enables him to command, p. 31.

Though **labour** be the **real measure** of the exchange-

[1] Adam Smith does not make any distinction here between value and price. Modern economists regard the latter as a particular case of the former. Observe that the toil and trouble of the acquirer may have been less than the toil and trouble of the producer. Value may be defined as 'The ratio in which commodities are exchanged against each other in the open market.' (Cairnes.) Therefore there can be no such thing as a general rise or fall in values.

[2] *Leviathan*, Part I. cap. x.

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